

DIRECTIONS

GIVEN BY

EDMUND

Lord Bishop of *LONDON*

TO THE

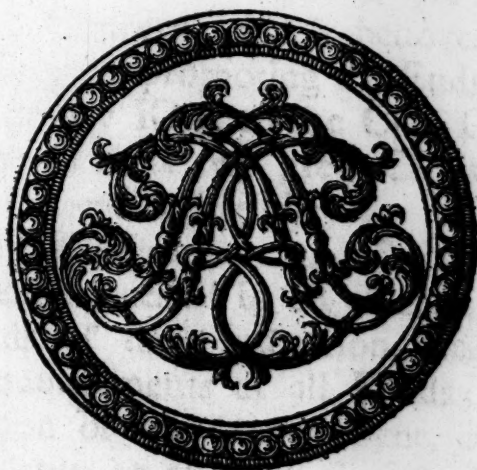
MASTERS and MISTRESSES

OF THE

CHARITY-SCHOOLS

Within the Bills of Mortality, and the Diocese of
LONDON,

Assembled for that Purpose in the Chapter House of *St. Paul's*
November the 14th, 1724.



LONDON:

Printed by S. BUCKLEY in *Amen-Corner.*

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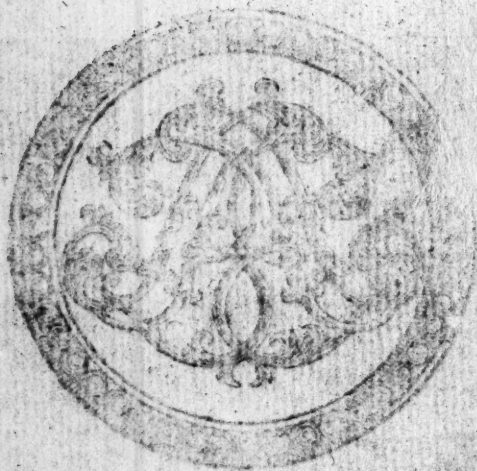
OF THE

CHARITY-SCHOOLS

within the Bills of Mortality, and the Diocese of

LONDON

Printed in the Chapter House of St. Pauls
Northward the 14th 1734



LONDON

Printed by BUCKLEY and SMITH



THE Erecting and Maintaining Schools of Charity for the Education of poor Children, is a Work so good and pious in it self, and has such a manifest Tendency to promote Religion and Virtue, that it must be the Wish of all serious and good Men to see them flourish and increase. And if Abuses or Corruptions of any Kind shall be found among them, which is no more than what oft-times befalls the wisest and best Institutions, the Course that Prudence and Piety direct, is to reform the Abuse, but not to destroy the Institution; this latter being either the Dictate of Passion and Folly, or else the Language of Profane and Atheistical Men, who are sorry to see any thing taught or practis'd among us, that tends to Sobriety and a serious Sense of Religion.

As Charity-Schools are now by the Blessing of God greatly multiplied, and spread into all Parts of the Kingdom, they are become a National Concern; and it behoves them to take great Care, that while they are promoting the Ends of Religion, they give no Jealousy of any Kind to the Civil Government: Particularly, the Schools in these two great Cities, from whence the rest took their Rise, and where they are more immediately under the Eye of the Government and far more numerous than in other Places, are concern'd in an especial manner to keep up strictly to the Ends of their Institution, and to stand clear of Abuses and Mismanagements of all Kinds; that they may deserve the Protection of the Government, and be a Pattern of Order and Regularity to all the rest. And I hope they are so in many respects; but yet You cannot but be sensible, that there have been Complaints of Inconveniencies and Abuses in the Cha-

rity-Schools of the City, as well as the Country; and if any real Occasion has been given for those Complaints, as I doubt in some Places there may, it is the Duty of all who wish well to the Institution, and more particularly the Duty as well as Interest of the Masters and Mistresses, to guard against all such Occasions of Complaint for the time to come.

It is for this End that I have call'd You together; first, to acquaint You with such Objections as seem to me to have the greatest Weight; and then to lay before You such Rules for Your future Conduct, as may remove the Objections, and leave no reasonable Ground of Complaint. And I think the Objections may be reduc'd to two Heads; one, That the Education of Children in the Charity-Schools sets them above the lower and more laborious Stations and Offices of Life; and the other, That in many of these Schools the Children are trained up to Disaffection to the Government.

I. As to the first of these Objections; it will be granted in general, That the teaching poor Children to Read and say their Catechism and understand the Duties of Religion, and the accustoming them to say their Prayers Morning and Evening in the School, and to attend the publick Worship of God in the Church, and to behave themselves there decently and orderly; it will, I say, be granted, that all these do naturally prepare them to be good Servants, that is, to be sober and regular in their Lives, and faithful and diligent in their Business. And these being Things which every Master and Mistress is bound to teach their Servants and to oblige them to practise, they ought to be thankful to the Charity-Schools, that the Work is so far done to their Hands, and that they have no Need to be at the Pains to restrain Servants who come out of those Schools, from Swearing and Cursing, and obscene and profane Discourse; which are so common among us, and especially among the meaner and lower Sort.

And if Children who have these Advantages in our Charity-Schools be apt to please themselves with their Proficiency, and

to think that they are somewhat better than others of their own Rank, who either are not taught at all, or are taught with less Care and Exactness; this is no more than what is natural, and such an innocent Emulation as is very allowable in Children. At least, none will say, that because the teaching them these good Things sets them in their own Minds somewhat above their Neighbours, they therefore ought not to be taught at all; nor can it be pretended, that these Improvements, when obtain'd in the Charity-Schools, are more apt to set Children above the meaner and more laborious Offices of Life, than the same Measure of Improvement obtain'd in any other Schools.

But if Charity-Schools should grow by degrees into a more polite sort of Education; if the Boys should be taught fine Writing, and the Girls fine Working, and both of them fine Singing; in which Cases also the Masters and Mistresses would hardly refrain from teaching the Children to *value* themselves upon these Attainments; all this, I own, would have a natural Tendency to set them above the meaner and more laborious Stations and Offices of Life. And therefore all these Things should be carefully kept out of our Charity-Schools; and tho' they are laudable Attainments in themselves, and some of the Children may have particular Genius's for them, yet it is far better that they be taught them elsewhere, or not taught them at all, than that these Refinements should be introduc'd into Charity-Schools; which doubtless will stand most clear of Objections, and best answer the End of their Institution, when they pretend to no more than to prepare Children to be good Christians, and good Servants.

For these Reasons, many wise and considerate Men have condemn'd the Custom in some Charity-Schools, of teaching the Children to sing Anthems, and such Psalm-Tunes as are uncommon and out of the way; and have wish'd that they were absolutely restrain'd to the learning five or six of the Tunes most usually sung in Churches, and that not only some few of the Children, but all of them in general might be equally bound to learn and sing them to the best of their Capacities, in order to be able to

join

join with the Congregation, wherever their Lot shall fall, in that useful and edifying Part of Divine Service.

Likewise, in the *Choice* of Psalms to be sung by the Children in the Church on the Days of Collection; it were best to confine them to the Psalms of *David*, which afford a sufficient Variety very suitable to such Occasions; and not to introduce into the Church Compositions merely human, how fine and elegant soever they may be thought; since, besides that all Acts of Devotion ought to be plain and unaffected, and that this is a Liberty not strictly warrantable in it self, nor wholly free from ill Consequences; besides these, I say, the Use of such Compositions may be apt to lead the Children into an Affectation of somewhat above the common Psalmody in Churches, and upon that account, if there were no other Objection, it may better be avoided and laid aside.

And upon the same Consideration of preparing Children in Charity-Schools to be plain Servants, and no more; a most wise and pious Man, the late Archbishop *Tenison*, when he founded a Charity-School for Girls in the Parish of *Lambeth*, did in his Statutes particularly enumerate the several Sorts of *Work* that the Mistress should teach them; and they are these, to *Spin, Knit, Sew, and Mark*.

I will only add upon this Head, That, as a farther Means to keep the Children in Charity-Schools from any aspiring or conceited Thoughts, the Masters and Mistresses may do well to put them frequently in mind, that whatever Attainments they gain there, are all the Effects of Charity; which will keep them humble, and at the same time put them in Mind to be thankful to God, and grateful to their Benefactors.

II. The other Objection against the Charity-Schools, is, That in many of them the Children are trained up to Disaffection to the Government. Which is a heavy Objection indeed, and a Point that the Government is nearly concern'd to look after; since it is to little purpose to subdue and conquer the present ill Humours, if a Succession of disaffected Persons is to be perpetually

petually nursing up in our Schools. Nor can it be expected, that a Government should long tolerate Places of Education, concerning which they have not the most full and clear Satisfaction upon this Head; and as little is it to be expected, that any Persons who are well-affected to a Government, should contribute to the Maintenance of such Schools, as long as the Opinion of their Disaffection continues.

But I hope and believe, that there is not at present the like Ground to complain of Disaffection in our Charity-Schools, as there was some Years ago. While the Protestant Succession remained doubtful, and no Stone was left unturn'd to defeat it, some Persons who had their Views a different way, tho' otherwise virtuous and good Men, endeavour'd to get the Management of the Charity-Schools into their Hands, and to make them instrumental in nourishing and spreading an Aversion to the Protestant Settlement. Which was so notorious, as well from some particular Recommendations of Masters and Mistresses, as from the Behaviour of too many of the Children themselves, that the Fact, as to that Time, cannot possibly be deny'd. But there is great Reason to believe that much of that Leaven is work'd out; both because they are not now under the same Influences as before, and because for some Years past the Behaviour of the Children has been in the main inoffensive, and many of the Masters and Mistresses have studied to give Proofs of their sincere Affection to the Government. And as long as they continue in this good Way, they cannot doubt of Protection from the Government; and I am willing to hope, that some Friends of the Government, who have withdrawn their Subscriptions, and others, who have forbore to subscribe, upon those former tokens of Disaffection that appear'd among them, will begin to think more favourably of them, and be ready to contribute to their Support upon the general Principle of promoting Religion and Virtue.

To induce them to this, and to clear the Charity-Schools from all Suspicion of being disaffected to the Government, many Things are in the Power of the Masters and Mistresses, which I therefore earnestly recommend to your Care.

1. To pray constantly for the King and the Royal Family by Name, in the daily Prayers which are us'd in the School Morning and Evening; adding in the most proper place these or the like Words, *We beseech thee also to pour down thy Blessings in a plentiful Manner upon our Gracious Sovereign King GEORGE, and upon all the Royal Family. Grant that he may enjoy a long and happy Reign over us, and that there may never be wanting one descended from him, to sit upon his Throne, and to preserve thy true Religion in these Nations.*

2. To discourage in the Children all Marks of Disrespect to the King and the Royal Family, whether that appear by Words, or Songs, or Pictures, or any other Æay; and when any thing of that kind is found out, to punish it in such a publick Manner, as may both justify the School from the Imputation of Disloyalty, and make the Offender an Example to the rest.

3. To inculcate into them the great Duties enjoin'd by St. Paul, of *studying to be quiet, and to do their own Business, and to work with their own Hands*; and to make them sensible of the Sinfulness of disturbing Government, and of the Folly as well as Sinfulness of meddling with Matters which do not belong to them, and especially Matters which are so far above them.

4. To take all proper Occasions of possessing their Minds with just and favourable Impressions of the King, and his Family, and Administration.

5. To give them a just Apprehension of the Terrors of a Popish Reign, and of the Persecutions and Cruelties which Protestants are to expect under a Popish Prince.

On one hand, these are Impressions which the Children are very capable of receiving; and on the other hand, they are Testimonies very proper to be given by the Masters and Mistresses, of their Loyalty to the Government. And as I shall think it my Duty to make Enquiry from time to time into the Conduct and Behaviour of the several Masters and Mistresses, so if I find any who shall neglect or avoid the giving such easy Proofs of their Affection to the Government (as I hope I shall not,) I must conclude them to be Persons disaffected, and very unfit to be entrusted with the Education of Children in a Protestant Country.

F I N I S.